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Social Progress

The Indian American—

Yesterday, Today, and Tomorrow

GLENN L. EMMONS

Labor Sunday Message, 1955

SEPTEMBER 1955

Social Progress

Published by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church, U.S.A., to provide a forum for the Church on subjects of social concern for Christians. It includes program resources, legislative developments, and guides to worship, study, and action for leaders of social action groups in local churches, presbyteries, synods, presbyterial and synodical societies. Articles represent the opinions of the authors—not the official policy of the Department of Social Education and Action or of the Presbyterian Church in the U.S.A.

Vol. XLVI, No. 1

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Published monthly, except August, by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, at 1009 Sloan St., Crawfordsville, Indiana. Entered as second-class matter at the post office at Crawfordsville, Indiana, under the act of March 3, 1879.

Editorial and Executive office, 830 Witherspoon Building, Philadelphia 7, Pa.
Subscriptions, \$1.00 a year; three years for \$2.50. Single copy, 15 cents. Group rates on request.
Send subscriptions to 830 Witherspoon Building, Philadelphia 7, Pa.
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FROM THIS VANTAGE POINT . . .

Indian Americans

IN THIS issue of SOCIAL PROGRESS we feature an article by Glenn L. Emmons, Commissioner of Indian Affairs. The article is timely and important. "Indian Americans" is the Home Missions study theme for the churches this fall.

During the last three or four years there has been a considerable trend toward the termination of Federal trusteeships and services for our Indian citizens. In the last two sessions of Congress several bills have passed affecting many groups of Indian Americans. It has become evident that in some cases the bills were drawn up and enacted rather hastily and without adequate consultation with the tribal groups affected by them.

The 1954 General Assembly of the Presbyterian Church in the U.S.A. did well to declare "that the termination of Federal services and controls should be preceded by an effective program of preparation and that at every step there should be conscientious and patient consultation with the groups affected."

In an important pronouncement on Indian affairs, adopted in March of this year, the National Council of Churches declares that "legislation to terminate trusteeship should protect the Indian tribe or band against unilateral Government abrogation of contracts or treaties which exist between the tribe or band and the Federal Government." The National Council's declaration goes on to say that "legislation and the administrative procedure of Government

agencies should provide for consultation and negotiation between Federal officials and representatives duly authorized by the Indian tribe or band." The National Council urges that in the meantime programs should be continued and greatly expanded "for the development and use of reservation resources; for a solution of the fractionated land problem in a way that protects the Indians' interests; for the development of those social and economic skills that make possible normal adjustment to employment; and for assisted voluntary relocation."

It is very important for churches located in urban areas into which Indian Americans are moving from reservations (this is a definite and desirable trend) should be alert to their responsibility for providing every possible assistance and for offering Christian friendship and fellowship. We dare to suggest that many churches should "sponsor" Indian families desiring to relocate.

Unless It Happens in Your Church

WE ARE accustomed to say that "unless it happens in the local church, it doesn't happen." This adage is good and true with respect to those aspects of the Church's national program that have to do with such things as Christian nurture and Christian stewardship. When it comes to the outreach of our faith (evangelism, missions, community service, social action) we have to say that "if it only happens in the local church, it doesn't happen." The last General Assembly did well to call upon every local church to give social education and action appropriate emphasis in its ongoing work.

We have three suggestions for the fall program:

1. The social pronouncements of the 1955 General Assembly are "must" reading for members of church sessions and other church leaders. We suggest that the pronouncements be studied in a meeting of the session as early as possible in the fall. Perhaps a special session meeting can be given to this purpose. Ways of bringing them to the attention of the leaders and members of the church and of implementing them in the church's program should be discussed.

The pronouncements appeared in the July, 1955, issue of *SOCIAL PROGRESS*, along with three important supporting articles. The "insides" of the July issue (the pronouncements and the three articles) have been published as a "reprint" for wide distribution among church officers and

leaders. They are available in reasonable quantities, *free of charge*, for use in local churches as well as in presbytery and presbyterial meetings. Write now to the nearest P.D.S. (Presbyterian Distribution Service) for your copies.

2. Now is the time to use *Every Church and Evanston*, the important study guide based on the Message and Reports of the Evanston Assembly of the World Council of Churches. Ministers may secure sample copies of the study guide and of *Evanston Speaks*, which contains the Message and Reports, by writing to the Department of Social Education and Action, Witherspoon Building, Philadelphia 7, Pa. Please note that *Every Church and Evanston* is incomplete and quite meaningless apart from *Evanston Speaks*. The two pieces should be examined and used together.

3. In October we commemorate the tenth anniversary of the founding of the United Nations. On October 24 the UN will be ten years old. The General Assembly calls upon all our churches "to observe the anniversary in appropriate ways and to co-operate in community celebrations." Last year the First Presbyterian Church of Wausau, Wisconsin, through the minister and members of the congregation, led the way in a community-wide observance of United Nations Week. The story of this unique project will be told in SOCIAL PROGRESS later this year.

Parish Evangelism

The 167th General Assembly, in adopting a recommendation from the General Council, declared "it to be the privilege and duty of the whole Church, and of each particular congregation, to present the claims of the gospel to all people and, 'as God offereth opportunity,' to invite and welcome into this 'holy fellowship and communion' all who believe, without distinction of race, color, or worldly condition." The General Assembly went on to declare "it to be the policy of the Presbyterian Church in the United States of America that each particular congregation shall in its membership be an inclusive church, defined as a church that diligently *seeks* and *welcomes* into full fellowship and communion, without any arbitrary distinctions whatsoever, all those living within its area of responsibility who, confessing their faith in the Lord Jesus Christ, are prepared to accept the privileges and duties of membership."

World-wide Communion will be celebrated on October 2. As in the past, many churches will prepare for it by intensive visitation evangelism in their

communities during the month of September. Now is the time for all of our churches to implement and to give reality to the General Assembly declarations.

We fear that a number of our churches will be *selective* rather than *inclusive* in their evangelistic efforts. They will somehow see to it that only "their kind of people" are encouraged to become members.

We have faith to believe, however, that the majority of Presbyterian churches will make their evangelism whole rather than partial, inclusive rather than selective. Their proclamation of welcome into the household of God will be color blind. They will be witnessing to the fact that Christ died for all who will receive him, and that the inevitable outcome of his redemptive death is a redemptive fellowship where differences of race or culture play no part.

Evangelism and the Soil

We have received a moving letter from Rev. Edward T. Bollinger, of Elizabeth, Colorado. He tells of a recent automobile trip across a portion of Western prairie that was being rapidly turned into a "dust bowl" by flagrantly uneconomic (we could say sinful) use of the land. He mentioned a woman who joined in prayers for rain while her husband plowed up every inch of soil his tractor could reach. Neighboring wheat fields were being choked and ruined by the dust from his land. He and other farmers like him were thinking only of the wheat they could raise and the profits at the end of the season, with no thought of the soil and its proper care.

Mr. Bollinger suggests that the stewardship of the soil is an area of Christian responsibility that should be emphasized in rural evangelism. We agree.

—Clifford Earle
Margaret Kuhn
H. B. Sissel

The Indian American— Yesterday, Today, and Tomorrow

Address by Commissioner of Indian Affairs GLENN L. EMMONS at the Triennial Conference of the National Fellowship of Indian Workers, Estes Park, Colorado, July 11, 1955

I WANT to center attention chiefly, in this talk, on the period of five or six years prior to August 10, 1953, the date when I took the oath of office as Commissioner, because I believe it is most pertinent to this discussion.

By the late 1940's the general pattern of Indian life in the United States was fairly well established along the lines that still prevail today. The Indian people, who had declined in numbers from about 800,000 at the time of Columbus to around 240,000 in the latter years of the past century, had turned the corner population-wise and were now increasing at least as fast as the general U.S. population and, in some tribal areas, considerably faster.

Yet the old living space was gone and the land available for Indian use was strictly limited in both acreage and productive capacity. Somewhere between a fourth and a third of the 400,000 or so tribal members who have special relations with the Federal Government had left their reservation homes and were living in non-Indian communities all over the

country. The remainder were clustered either on or immediately adjacent to about 200 or more reservations and similar areas located largely in the arid or semiarid regions of the Western states.

It is, of course, this latter segment of the Indian population—the people living on or near the reservations—that is of primary, or at least major, concern both to the Bureau of Indian Affairs and to the National Fellowship of Indian Workers.

During this period their situation was greatly improved over what it had been fifty or sixty years before. All of them were now recognized as citizens of the United States and had been since 1924. All of them had acquired the privilege of voting in every state on the same basis as other American citizens. Also in increasing numbers their children were attending the regular public schools, rather than Federal Indian schools.

Finally, some 25,000 Indian youngsters had taken part in World War II and had come out of military service with a far broader view of the

possibilities of American life than they could possibly have acquired on the reservations.

Along with these positive and progressive tendencies, there were many deep-rooted and long-standing problems.

In the field of health, for example, there was far too much sickness among reservation people and there were altogether too many of them living in squalor and almost total ignorance of even the most fundamental health precautions. While the Federal Government was doing a reasonably adequate job in maintaining Indian hospitals and in the curing of the sick, not nearly enough was being done along preventive medicine lines to strike at the root of the problem.

There was also the problem represented by Indian children who were growing up through their formative years without the opportunity of even an elementary education. By the late 1940's and early 1950's this particular problem was very largely confined, outside of Alaska, to one specific tribal group. But since this tribe, the Navaho, is by far the largest and one of the fastest-growing in the country, the lack of full educational opportunities was an extremely serious matter.

In all fairness, it must be pointed out that the Navaho people strongly resisted education of their children for a great many years. In more re-

cent years, however, and especially since the close of World War II, the Navaho people have been practically unanimous in demanding educational opportunities for their children. Yet in June, 1953, there were only about 14,000 Navaho children enrolled in school out of a school-age population of approximately 28,000.

When we turn to the economic situation of the Indian people in this "only yesterday" period, we find a rather complicated picture. The great majority of American Indians, of course, have been afflicted with poverty throughout most of our history. During the first half of the present century an increasing number of tribal groups and individual Indians began gradually moving out of this submerged status into something like economic parity with the rest of the population.

Yet, paradoxically, the problem of Indian poverty, in nation-wide terms, had in all probability grown more acute during this same period. On the one hand, we had the steady increase in tribal populations combined with a relatively fixed and generally inadequate land base. On the other, we had, as a result of the World War II experience, a growing Indian awareness of the alternatives to poverty and a mounting dissatisfaction with living standards which had at one time been perhaps more passively accepted. By the time I

took my first extensive field trip through the Indian country in the fall of 1953, it was abundantly clear that lack of full opportunity for economic advancement was one of the most basic and serious problems confronting our Indian people.

While by the late 1940's the Indians were still widely referred to as "wards of the Government," it was clear that this term was no longer truly appropriate or accurate. Indians were free to come and go the same as other American citizens even though many of them never strayed more than forty or fifty miles from their reservation homes during the course of a lifetime. All of them were expected to earn a living like anyone else, although many of them were finding it difficult to do so.

This covers, at least in broad outline, the situation in Indian affairs as it had developed down through the decades and as it was just a few years ago. Since then certain positive actions have been taken—some of them prior to my arrival in Washington—and certain trends have been set in motion which hold great promise for further beneficial developments in the future.

Making a quick survey, let us start off, as we did before, in the field of health. Here there are two major developments that should be emphasized. One is the greatly enlarged sanitation and preventive medicine program which the Bureau launched

in the spring of 1954. The other is the basic transfer of Indian health responsibilities to the Public Health Service, which took place just ten days ago.

Before the transfer was effected, we in the Bureau had been placing much greater emphasis on the preventive medicine phase of our health work for fourteen or fifteen months. We substantially enlarged the staff of professional sanitarians at major field offices. We provided a special course for a selected group of young Indians to train them in practical sanitation measures and then assigned them to duty on the reservations. We initiated a broad-scale health education program to bring the more elementary facts about hygiene and disease prevention before uneducated Indian people in vivid pictorial form and frequently in their own language. As a result of all these forward-looking steps, I feel confident that we turned over to the Public Health Service on July 1 a much better-rounded and better-balanced health program than the Bureau had just a few years ago.

In education, what do we find? During the school term that closed just a few weeks ago the total enrollment of Navaho children was not 14,000, but nearly 23,000, or an increase of better than 60 per cent. This was accomplished by a hard-hitting, emergency-type program which involved substantial expansion of Bureau school facilities on

the reservation, enlarged enrollment of Navaho youngsters at off-reservation boarding schools, increased use of mobile facilities such as trailers and quonset huts, and the placement of Navaho students in public schools of the border towns where board and room have been furnished by the Bureau. Additional funds for this program, by the way, have been provided by Congress for the present fiscal year and the prospects are now highly encouraging.

Another development of the past few years which deserves emphasis here is the Bureau's voluntary relocation program. In essence, the program is designed for the benefit of those Indians who want to leave the reservation areas and establish themselves in cities like Los Angeles and Chicago where job opportunities are more abundant. Since many of these people lack the necessary funds to make the move, the Bureau provides financial grants under the program to cover the family costs of transportation and of getting established in the new locality. On the receiving end—in Chicago, Denver, Los Angeles, and Oakland—we have field staffs who help the relocating Indians not only in job placement but in all the other multivarious details involved in such a readjustment.

In each of the past two fiscal years the Bureau assisted in the relocation of about 2,600 people, including both workers and their family de-

pendents. For the present fiscal year, which began just ten days ago, Congress has increased the Bureau's funds for relocation work from the previous level of just over half a million dollars to more than \$900,000.

Coming down now to the more recent period of this year 1955, there are just two additional developments which I merely want to mention. One is the progress which we have made during the past seven or eight months in completing arrangements with twelve states for Indians to receive assistance and guidance of the agricultural extension type through the land-grant colleges and the regular county agent setup. The other is the highly cheering news that Federal appropriations for Indian affairs this year, with the Public Health Service money included, have reached the highest point in history, with a total of more than \$100,000,000.

I now want to outline, at least in broad terms, what our long-range goals are and how we are proposing to proceed toward their accomplishment in the more immediate future.

The keynote is to be found in President Eisenhower's broad policy pronouncement of more than two years ago calling for full consultation by the Federal Government with the Indian people. There have been many discussions over the past eighteen or twenty months about the

meaning of this term "consultation" as applied to Indian affairs.

Full consultation, by way of a precise definition, has several important and essential characteristics. First, it involves making a sincere and warmly sympathetic effort to learn just what the Indian people have on their minds and in their hearts. Secondly, it means providing them with a complete and unhampered opportunity for an expression of their views. Thirdly, it means giving the fullest possible consideration within the limitations of law and policy, not to every individual Indian's opinion, but to those views which are obviously supported by a majority segment of the tribal population. Finally, in those cases where there are good and compelling reasons for not complying with the tribal requests or recommendations, it means explaining carefully and clearly just what those reasons are and why, from the Government standpoint, they seem to be important.

There are, of course, wide-ranging differences among the 250 or more Indian tribal groups throughout the country in terms of education, living standards, past relationships with the nearby non-Indian population, and many other pertinent factors. Because of this, the consultation process itself will necessarily vary from tribe to tribe.

The main point to emphasize is the importance of developing

forward-looking programs through the consultation process at each of the tribal jurisdictions as rapidly as possible. It is not enough for the Bureau to go on from day to day just providing services and carrying out our trust responsibilities. Over and beyond this, we must begin to come to grips with the more basic and long-standing problems in each tribal situation.

Since most of these tribal programs will almost certainly place heavy emphasis on the economic development of reservation areas, it is important to mention here the strong possibility that the most expert kind of research assistance in the country may soon be available to several of the major tribal groups. A new non-governmental organization has been recently established in the field of Indian affairs by five prominent citizens who have given generously of their time and energies for this project. It is a nonprofit corporation known as the American Indian Research Fund, Incorporated, and its purpose is to contract with research engineering firms of the highest caliber for economic surveys in key reservation areas with funds which we hope will be forthcoming from some of the larger foundations or from other private sources. It is expected that the corporation will soon reach the stage of actual operations and that survey work will be under way in several key localities before the end of 1955.

There has been a great deal of emphasis for many years now on the importance of land resources to the Indian people. To a large extent I share these views, and I am deeply opposed to any Congressional legislation or other proposed action that would sell off or liquidate the Indian lands against the wishes of their owners. Certainly everything possible should be done to help the Indians in holding on to those lands which are important to their economic welfare. At the same time, however, I believe it should be recognized that there are many Indians today who have no interest whatever in agricultural or livestock operations and many who eagerly want to dispose of their allotted holdings and use the proceeds for some other type of economic enterprise.

So we have recently changed our policy in one important respect. Until a few weeks ago it was the general practice of the Bureau to withhold a fee patent or unrestricted title even from a competent Indian if his holding was part of a forest or livestock management unit. Under the new policy the wishes of the Indian owner will prevail and a patent will be issued, if he can demonstrate his competence, regardless of any other considerations.

And now for the final word on the nature of the consultation process. If these conferences are to be truly productive and significant, it seems to me obvious that there will have to

be a spirit of compromise and give-and-take on both sides of the table. Most of the Indians, I feel sure, realize that they cannot always have their own way in everything and few of them have any such expectations. But some non-Indians are now talking as though this principle should be the keystone of our national Indian policy and are contending that anything less would be alien to our best American traditions.

Frankly, I believe that the people who argue this way are overlooking the true significance of the trust relationship between the Federal Government and the Indian people. If we ever reach the point where the Bureau of Indian Affairs can take no action or make no decision without the approval and concurrence of the Indians involved, then I think the question might very logically be raised whether a trusteeship is any longer needed. If we are to continue as trustees, we must exercise our trust responsibilities and that means occasionally saying "no" to the beneficiary.

This has been but a brief coverage of the past, present, and future in Indian affairs. Undoubtedly there are many topics which need more elaboration. The major purpose, however, was to provide you with a little additional insight into the nature of the job that lies ahead and perhaps to stimulate among you some interest in making a real contribution toward its accomplishment.

Getting Security Investigations out of Politics

By ELWYN A. SMITH, *Dean, The Theological Seminary,
University of Dubuque, Dubuque, Iowa*

IT IS indeed gratifying that the Senate's censure of Senator Joseph McCarthy has proved to have practical significance, and many who wondered if it would curb the growth of his "ism" now realize that this vote of censure was the expression of an ebb tide in the fortunes of McCarthyism. But tides flow again and the question of the right handling of national security is just as confused as ever. The censure vote contributed nothing whatever to the development of a permanent means of dealing with the problem posed by the practice of security investigation.

Security investigations are an extension of the ordinary Congressional function of seeking information needed to improve the laws. It is widely recognized that security investigating has now become a thing altogether different from traditional Congressional inquiry, but in the development of a judicial method adapted to this new practice we lag badly. What is needed is a means of conducting security investigation that is commensurate with the radical novelty of the practice as now developed. The failure of several sincere attempts by Congressional com-

mittees to establish really adequate procedural regulations for security inquiries demonstrates the futility of trying to stretch the old method to fit the new.

SIMPLY because security investigations are relevant to so much more than lawmaking they can never be solely a responsibility of the Congress. Perhaps such investigations ought not to be made at all. But our beginning point is what is now happening in the United States. These investigations exist because of an anxiety-ridden international situation, and they can disappear only when more serene times come to world affairs. What we need now is a security investigation program with principle at its heart and orderly procedure in every limb and branch. What must be avoided is the present danger of permitting the exploitation of security worries by ambitious men and the disruption of constitutional government.

It is even conceivable that security investigation, which began as a form of extrajudicial prosecution, might in the end prove to be a source of social confidence instead of fear. Sena-

tor McCarthy's performance has convinced many of us that internal security investigation is destined to be a dirty business and essentially harmful to democracy. But it is precisely the successful solution of such problems that builds up protective legal traditions and fosters confidence. A really just solution to the security issue might in the long run prove to be an important forward step in our political life, despite its grim beginnings.

What is required is the devising of a democratic instrument of government consistent with and limited to the purpose of security investigation, and which clearly comprehends the incalculable importance of this type of activity in our nation's life.

WE MIGHT start at the point where confusion seems absolute: In view of responsibilities, who has a right to investigate security questions? The starting point, that is to say, is the legitimate claims of the three branches of government. The security of the nation rests upon its laws; the merit of law depends in considerable degree upon complete and accurate knowledge among the lawmakers. National security should never be sought outside the law nor be dealt with apart from law. That is precisely our trouble now: security concerns have been appropriated to sinister personal uses which care nothing for law. If we are to remain secure against in-

vestigations, law must be central—and this means that the Congress must plan an important role.

IT IS essential also that the national administration should have enforceable laws. The President, furthermore, is the employer of the very workers who are most severely tempted, and he ought not to be humiliated before the nation by having the integrity of his department aids judged by a rival body like the Congress. The President is entitled to have the first chance to keep his own house clean, and in addition he ought to have direct access to every iota of information touching upon the loyalty of his own organization. Under all circumstances, it is vital that the nation's security program should never operate to destroy the credit of the President and his associates, as has happened most flagrantly in the persistent and often slanderous attacks on the State Department ever since the war.

IT IS the judicial branch of our Government which can bring justice to security investigating, since the protection of the innocent, punishment of the guilty, fair distribution of the nation's wealth, and maintenance of the dignity and repute of the Government are its traditional business. This branch of government, which now plays almost no part in security investigations, should be placed directly at the heart

of this critical new function of government.

Perhaps the entire question of security investigation should be handed over to the Supreme Court. At the present stage of national life this probably cannot be accomplished. The legislature knows only too well the power inherent in the security issue; and beyond that, security investigations will always have important consequences for laws and lawmakers. It may also be argued that since Supreme Court justices are the appointees of the President, lengthy periods of one-party rule would inevitably color the outlook of the Court. Every effort must be made to safeguard the absolute independence of the national security investigating body, its entire freedom from partisan motivation, and its hold on public confidence.

For illustrative purposes, let us propose that a six-man security investigating committee be created, two members to be appointed by the President, their terms to coincide with his own; one Senator and two Representatives to be chosen by Con-

gressional vote, their terms to correspond with the terms of their respective bodies; and the chairmanship to be entrusted to a Supreme Court justice whose term of membership would be decided by the Court itself.

The procedures of this committee should be based upon judicial precedents and no effort made to invent an entirely new apparatus. In co-operation with the FBI and other executive departments it should enjoy a monopoly of security investigating in government, being answerable to its source bodies for its effectiveness. It should constitute a court of appeal from all Government security rulings, whether by executives or committees, and should itself decide what cases it will hear. It should have the right to indict but never to try any case; as need appears it should recommend legislation to the appropriate Congressional committees; it should regularly recommend to the President such administrative steps as would safeguard the national security and foster the development of ethical sensibility in public administration.

Bureau assistance to Indian college and university students will be more than doubled under this year's appropriation. With an increase in funds for this purpose from \$22,935 to \$50,000, the Bureau's scholarship program will broaden in scope from less than 200 students benefited last year to around 420 in 1955-1956.—*From U. S. Department of the Interior, Bureau of Indian Affairs. Press release dated July 10, 1955.*

Delinquency Enters the Church

By JAMES R. STRUTHERS, Minister, *College Hill Presbyterian Church, Tulsa, Oklahoma*

Now, more than ever, people are reading about juvenile delinquency. It is the topic for discussion in P.T.A.'s, in service clubs and, at long last, it is being mentioned in the churches.

The reason for the latter is that church people have found that even *their* sons and daughters are susceptible.

Contrary to popular thinking, delinquency among children is not a new problem. The Commandment "Honor thy father and thy mother" was not written following World War I or II but centuries ago, because there was a need for such a commandment.

We also err in thinking that there is some pat answer to explain the reason for delinquency. It is, rather, the result of a conglomeration of things. Lack of parental authority and interest, environment, and mental ability would be high on any list of causes, but we still have a long way to go in arriving at definite conclusions.

We must, for the moment, concentrate our energies on strengthening our preventive agencies. It is at this point that the Church can perform a worth-while service. We must

remember that delinquency is no respecter of church budgets or church locations. The big church and the suburban church can feel its effects as well as the inner-city church and the small church.

A prison cell in the city jail or an interrogation room is a strange place to make a pastoral call, but the minister is needed there just as much as in the sickroom. I found this to be true as I stood one morning and watched a detective fingerprint a boy whose parents were members of my church. He had been booked the night before with three other boys for armed robbery or as the police called it, "hijacking." Their confessions revealed that they had staged four holdups and netted the sum of \$240.00. Thus ended the brief career of the "Stocking Cap Bandits," a name given to them by the police describing the disguise they had worn. The city papers carried the headline: "Arrest of Teen-age Boys Clears Up 4 Thefts." They did not mention that only a few hours before the papers hit the streets, phone calls had gone out from the detective bureau telling the parents that their sons had been arrested.

Parent reaction to this type of news is often extreme. I have heard

some parents as much as say: "So what? Good place for him." Others become highly indignant and make threats about calling some person with pull if their youngster is not released. Both of these attitudes are disgusting to the working detective. The average parents are shocked. They have some very bad moments, first thinking, "How could my son do this to me?" followed by a more normal question, "What can I do?" It is the unusual parent who is not going to have some thoughts about what the neighbors will think, or the men down at the office. In their minds they are convinced they have failed as parents. This may be true, but the minister can remind them that as they stood by during that first case of mumps, or that dangerous operation, they are needed during this critical period.

Information is the next important step. Here the minister can be of invaluable assistance. He can visit the boy and talk with the authorities—a privilege not usually given to the parents. On the minister's first visit, the following suggestions might be helpful:

1. Give the offender your sympathy and understanding, not pity.
2. Never make light of the situation. He must face the truth, and the truth should not be minimized. Never say you will get him out. You may regret it later.
3. Do not feel that you have to

pray with him right from the start. He may use your suggestion, "Let us pray," as a barrier through which you will never be able to penetrate. It would be wiser to advise him to do his own praying.

The next step is perhaps the hardest for all concerned—waiting. Days slip into weeks while the machinery of justice functions. Investigations must be made by the police department. The juvenile court has to be notified and the boys moved from the city jail to the county detention home. Court counselors, trained in their work, start a methodical investigation into the boys' background, interviewing friends, neighbors, teachers, as well as the parents.

During this period imaginations have a way of working overtime, and the parents will become panic-stricken over the thought that nothing is being done. The minister must educate himself in the ways of the court and the police to be able to reassure the parents that their boy is being given every consideration possible.

All this time the minister is learning that policemen are not men who have joined the force because they couldn't do anything else. They are men who like their work and take pride in being good officers. They often welcome the interest of the minister and want to form a partnership with him in doing a good job.

(Continued on page 18)

Labor Sunday Message, 1955

To All Who Work

Once again, on the eve of the day set aside each year in tribute to labor, the National Council of the Churches of Christ extends its greetings to all who work.

For our Labor Sunday Message to the workers of America we refer them to the words spoken by our Saviour: "You shall love your neighbor as yourself." Those who follow this teaching of the Master give meaning and nobility to their work. In so far as workers have heeded this admonition by realizing the mutuality of their strivings, their sorrows and their joys, they have increased the stature and dignity of labor.

Christian Motives and Voluntary Associations

Historically Labor Day has had special meaning and recognition for those who have joined together in labor unions for mutual aid, protection, and service. This Labor Sunday Message is intended as a recognition also of those essentially Christian motives which have played a part in leading workers to form voluntary association with their fellows.

While Christian principles thus encourage individuals to join in relations of mutual aid and protection, so they require that all organized groups in their internal and external relations advance the general well-being of the whole society in which they live. No man lives unto himself alone, nor does any organization.

There was a time when, of necessity, the labor movement was largely a struggle for the protection and relief of oppressed and underprivileged workers and their families. We thank God that to a marked degree that struggle has been won. Generally speaking, workers today have achieved a more secure, better compensated, and widely respected position in our American society. It is not only a change in living standards and economic welfare: millions of individuals in labor unions have gained opportunity to participate in significant decision-making, which is a vital expression of democracy. They have gained also that sense of dignity and of belonging which every human being craves and which everyone needs for full development of his personality.

Requested to be read in the churches on Labor Sunday, September 4, 1955, or if preferred, on September 11, 1955. Available from the P & D Department, 120 East 23d St., New York 10, N.Y. 5 cents each, \$3.50 per hundred.

Approved unanimously by the General Board of the National Council of the Churches of Christ in the United States of America and issued through the Department of the Church and Economic Life

Our Debt to the Labor Movement

The churches acknowledge a debt to the labor movement and to the men and women who have built it for the significant part they have played in this great constructive change. Such voluntary association in mutual help and support also encourages the development of Christian relationships which the churches seek to foster everywhere.

And in this year 1955 we hail the progress in the relations between labor and management, in the lessening of jurisdictional disputes, and in the growing spirit of co-operation among the branches of organized labor in the United States.

But with strength comes obligation. And in labor's case, the stronger its organization becomes the greater is its obligation to be truly democratic in its procedures and to weigh its every act in the light of its effect upon the general welfare. This, of course, is not an obligation of labor alone. Such an obligation lies upon every organization—as upon every individual—in direct proportion to its power. That obligation is not discharged, for any of us, unless there is a maximum practicable degree of employment and opportunity for creative expression. It is not discharged unless the opportunity for employment and creative expression is equally available to all men and women regardless of creed, race, social status, or national origin. It is not discharged until justice has been done to every child by the provision of good educational opportunity and by the elimination of the slum as a breeding place of suffering and delinquency.

A More Abundant Life for All Peoples

Nor can our obligations be limited by the borders of our own country. One of the greatest of all new movements of our century may well be what we call "technical assistance"—a sharing by those who have with those who have not of the knowledge and methods whereby a better and more abundant life for the peoples of the world can in time be created by their own effort and through their own institutions. Where stark need exists—anywhere in the world—our obligation is to share goods also, to share generously and without thought of return. There are no surpluses, in God's sight, while there exists a single hungry person anywhere on earth. The National Council of Churches commends American organized labor for its

effective support of international programs directed toward these ends.

Our generation lives and does its work under the very shadow of possible universal catastrophe. Man's rapid development of weapons of total destruction has not yet been matched by corresponding progress in the development of institutions and relationships which can and will control such weapons and spare mankind from death by his own hand.

God Calls to Responsible Action

These circumstances make clear once again our continuous dependence upon the forgiving and empowering grace of God. In humble acknowledgment that the God of all men and nations has summoned us to obedience, we have faith that his care and guidance will enable us to act responsibly in this day. The National Council of the Churches of Christ is profoundly committed to a moral awakening which issues from a rededication to the Christian faith.

On Labor Sunday it is appropriate that the call for moral awakening and rededication to faith be especially directed to American labor. We know it will fall on receptive ears.

DELINQUENCY ENTERS THE CHURCH

Continued from page 15

The juvenile court is another branch of justice that the minister should know about. Tulsa has the only court of its kind in the State of Oklahoma, and it is a model one.

It was established to handle cases affecting children under eighteen years of age. The court has absolute authority and can free a boy as well as sentence him to the state prison. All decisions of the court are reached only after patient investigation, and these decisions can be reversed if found not to work.

Juvenile delinquency in Tulsa is controlled and therefore we have one of the lowest rates in the nation.

The reason for this is manifold. Our police commissioner, our citizens, our churches are all vitally interested in preventing delinquency. The men and women of the juvenile bureau of the police department are hand-picked because of their ability and interest in working with the youth of the city. Due to the untiring interest of these people, hundreds of boys and girls are given the opportunity to begin again.

Juvenile delinquency means one more job for the minister. Christ may have phrased it this way, "Suffer the juvenile delinquent to come unto me, and forbid him not."

Sanctuary

BEGINNING OF A NEW BUSINESS

Scripture

"Let thy work be manifest to thy servants, and thy glorious power to their children. Let the favor of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it." (Ps. 90: 16, 17.)

"So I saw that there is nothing better than that a man should enjoy his work." (Eecl. 3: 22.)

"The Lord your God bless you in all your produce and in all the work of your hands, so that you will be altogether joyful." (Deut. 16: 15.)

Prayer

O God, our Father, who hast created the heavens and the earth and all that in them is, and hast created us the people of Thy hand and hast breathed into us the breath of life, we praise and glorify Thy holy name. When we look at the heavens, the work of Thy fingers, we confess unto Thee, What is man, that Thou art mindful of him? We confess that the earth is Thine, and the fulness thereof; that apart from Thee we can do nothing. Thou hast in Thy providence given us the talents and the power to get wealth; we plant and water, but Thou alone givest the increase. Upon Thee do we wait for the fulfillment and the fruit of the work of our hands. Look with favor upon us, we beseech Thee, and grant that all our work may be begun, continued, and ended in Thee, to the glory of Jesus Christ our Lord, in whose name we pray. Amen.

Hymn

We bear the strain of earthly care,
But bear it not alone;
Beside us walks our Brother Christ
And makes our task his own.

Through din of market, whirl of wheels,
And thrust of driving trade,
We follow where the Master leads,
Serene and unafraid.

The common hopes that make us men
Were His in Galilee;
The tasks He gives are those He gave
Beside the restless sea.

Dedication

Minister—In the name of Him who said, My Father is working and I am working, we now proceed to the dedication of this work to the glory of God and the service of mankind.

O Thou who hast appointed us stewards over all Thy good gifts, and who dost desire that we be found faithful in Thy sight, hear now our prayer as we dedicate this work to Thy glory. Grant according to Thy will our petitions as we offer them to Thee, and bless and establish this work, that Thy servants may find joy in it.

People—That those who work may eat of the fruit of their toil with glad and grateful hearts.

Minister—Bless and establish this work.

People—That those who manage may do so with justice and charity.

Minister—Bless and establish this work.

People—That those who sell may truly minister to others in their needs of body and spirit.

Minister—Bless and establish this work.

People—That those who buy may be thankful for daily bread and forget not all Thy benefits.

Minister—Bless and establish this work.

People—That all who labor may come unto Christ and find rest.

Minister—Bless and establish this work.

People—That the hope of this life may be fulfilled in Thee, who art the Author and Finisher of every good work.

Minister—To our Lord Jesus Christ, who came not to be ministered to but to minister, and to the glory of His Kingdom, that it may come on earth as it is in heaven.

People—We dedicate this work.

Minister—To the Holy Spirit, the Lord and Giver of life and of strength for the course that is set before us.

People—We dedicate this work.

Benediction (II Thess. 2: 16, 17)

“Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.” Amen.

—Prepared by Richard McCarthy, Associate Pastor, First Presbyterian Church, Wyandotte, Michigan

Christian ACTION

UN NEWS NOTES

On the afternoon of June 20 in the Opera House in San Francisco, Dr. Eelco N. Van Kleffens, President of the UN General Assembly, called the UN delegates to order and then for a minute of silence for prayer or meditation. Thus began the San Francisco Conference of 1955. What could it accomplish since there was no agenda and no chance to pass resolutions—an anniversary meeting?

Beginning with the President of the United States, one after another of the delegates from sixty nations spoke about the UN, what it had or had not done, and what it might do. Throughout there was a strong note of the necessity to keep it going—a vivid reminder of the purpose “to save succeeding generations from the scourge of war.”

Let us recall some things that were said—

“Another season of hope is dawning for mankind after ten difficult years. . . . Only the willfully blind could fail to see that the United Nations has achieved victories for

peace. Without it the victories not only could not have been achieved but might have resulted in human disaster. . . . The object of our second decade is still peace.”—President Eisenhower.

“We have come here to look ahead, beyond tomorrow and the day after tomorrow; to explore together how in the years ahead we may be able to do better than in the years gone by, in the search for a more secure peace and a better life for all peoples.”—Dag Hammarskjöld, Secretary-General.

“The week has recalled the principles of the Charter and, because of that, I think has shortened in some small way the distance between a today with all its alarms and unrest and tension, and a tomorrow when strength will walk with justice, peace with progress, and the good life will be for all people.”—Lester Pearson, Canada.

“What all nations can do is to see the United Nations as indistinguishable from the cause of man, and then

move mountains if necessary to serve that cause."—General Romulo, Philippines.

San Francisco in 1955 was a time of rededication to the principles and purpose of the Charter. How well the leaders may be able to carry on depends on the people. A like rededication of all who want to establish and maintain peace would mean real advance. Perhaps no better time for that could be found than October 24, UN Day and Week. Begin early, get resource materials and have a challenging program in your community. Order folder from Church Peace Union, 170 E. 64th St., New York 21, N. Y.

A Unique Trust Territory—There are 96 island units in the Pacific Ocean—2,141 separate islands, divided into three main groups, the Marshalls, Marianas, and Carolines. Truk is about in the center. The population is approximately 60,000.

Formerly mandated to Japan, in 1947 this island came under the administrative authority of the U. S. As a strategic area it functions under the Security Council and makes annual reports to the Trusteeship Council.

Special efforts have been made to improve the land and animal and plant strains. Agriculture centers with experimental work in livestock, poultry, cacao planting have met

with success. Copra is the chief marketable product and the amount sold this year shows a 20 per cent increase. The income from sale of handcrafts has doubled in the past year.

Efforts continue to develop educational and health services and to train indigenous leaders. The student body increased 4 per cent. Lack of a common language and the widely scattered population have made progress slow, but in the Saipan area 1,000 children are attending public mission schools.

Tuberculosis and leprosy are declining. Hospital service has been started in several places. \$700,000 was allocated by the U. S. Congress for construction of roads, power plants, reservoirs, and harbors. Further appropriations are needed. The labor is done by Micronesians with some technical aid. Broadcasting centers afford new ways of communication.

This is the area where atomic experiments have been carried on which led to displacement of people and injury to persons and property. Petitions have been sent to the Trusteeship Council and the Administering Authority asking for remuneration and assurance that no other inhabitants shall be again endangered. Many claims have been settled.

Commendation was expressed for continued progress and wise policies adopted for promoting the advance-

ment of the people. The U.S. Authority freely admitted that much remains to be done, especially in developing leadership in the political field. The policy is to strengthen and improve municipal governments and at the same time set up plans for interisland co-operation.

This is not the first adventure of

the U.S. into trusteeship, for Indian Americans have been our trust since this new country began. However the UN Trusteeship system has built-in safeguards which the United States' earlier system did not have for the protection of the American Indians who were wards of the country.

—Mabel Head, *UN observer*

MISSION STUDY—PLUS

The opening chapter of *Social Action in the Local Church* affirms that evangelism and the church's missionary outreach cannot be separated from Christian social responsibility and social action.

Basic study books and program guides for the 1955-1956 National Missions emphasis on Indian Americans cannot be properly used without social concern and some follow-up action. The complicated social, economic, and political problems involved in making Indian people self-determining, free, first-class citizens with full rights, privileges, and responsibilities, are well treated in the adult study book *Within Two Worlds*, by David M. Cory, and suggested as topics for purposeful conversation in the PWO circle study by Janette Harrington.

The vigorous efforts of the Federal Government to end all Government wardship, to speed up relocation off

the reservations, and to relate Indian affairs to state, county, and municipal Governments have benefited many Indians and brought increased insecurity, resentment, and frustration to many, many others.

These matters of public policy must be thrashed out in tribal councils and in every mission study group. All Christians have a stake in them. *Study of Indian Americans* is just the beginning!

What more to do?

1. Study the suggested standards for Federal policy adopted by the General Board of the National Council of Churches in March, 1955. (See p. 31.)

2. Study the social pronouncements of the General Assembly of the Presbyterian Church, U.S.A. (See p. 30.)

3. Be prepared to interpret these pronouncements to church and community groups.

4. Develop interest in the Federal and state laws dealing with Indian affairs—legislation and public policies regarding property rights, termination of Government wardship, schools, soil conservation and agricultural reforms to improve and protect tribal lands, nondiscriminatory employment. The social action committee of a church in Tucson, Arizona, did its homework and succeeded in bringing about the safeguarding of the mineral rights of the Papago Indians.

5. See that each mission study group becomes familiar with the pronouncements and with the issues and problems involved in the present policies of the Federal Government. (See p. 5.)

6. Investigate housing and employment opportunities for Indian workers in your community. Many Indians have to leave the reservation and want a place where they can settle down and rear their families. Will they be welcome where you live and work?

7. Initiate home hospitality plans for entertaining Indian families and young people by church families. Churches in two Western relocation centers have worked with Indian Bureau officials in week-end hospitality projects which helped to pave the way for urban living among non-Indians and ultimate integration in American community life.

8. Establish working relationships with the relocation staffs of the Bureau of Indian Affairs. Here are the addresses of the relocation centers now in operation:

Chicago, Illinois
Transportation Bldg., 608 S. Dearborn

Denver, Colorado
16th and Arapahoe, Old Custom House

Los Angeles, California
1031 S. Broadway

Oakland, California
1515 Clay Street

9. Watch for results of economic surveys by the newly operating non-profit corporation, the American Indian Research Fund.

10. Urge nonpartisan national study of Indian policy and problems. Encourage a similar study of the objectives and services of Indian missions.

No magic needed, but plenty of co-operative planning and action!—In women's groups and local Christian education committees missionary education leaders and social education and action leaders ought to plan and work together—teaming up to provide program materials and study aids on the Indian-American emphasis. Joint planning is essential! September is not too early to begin! (See reading suggestions on the outside back cover of this issue of **SOCIAL PROGRESS**.)

* *Citizenship* *

The first session of the 84th Congress has ended with what most impartial observers consider a reasonably creditable record. There were some glaring omissions of constructive action in such fields as Federal aid to school construction, a national highway building program, social security extensions, and the refugee relief program, but in general it was a fairly productive one.

This is especially significant when it is remembered that the party majority was very narrow in each House and that opposite parties were in control of the White House and the Congress.

It was a notable session in several respects. Almost unprecedented cordial relations existed between the Administration and the "Hill." Much of the credit for this goes to the President and his flair for the conciliatory approach, but Speaker Rayburn in the House and Majority Leader Lyndon Johnson in the Senate, both able and "moderate" men, contributed to this result. Special commendation also goes to Senator Walter George (D., Ga.), Chairman of the Foreign Relations Committee in the Senate, for his leadership in evolving what a *New York Times* correspondent described as "a bipartisan foreign policy of rarely matched peacetime strength and vigor."

The President expressed appreciation to Congress for its support in the foreign policy field but was critical of its record on the domestic front. Contrary to popular belief, he did not fare as well in obtaining his legislative requests from this Democratic Congress as he did in the last session when his own party was in control. However, there was "partial progress" on some measures which may be completed in the next session and thus serve to increase the President's "score" in this respect.

This was also the first Congressional session in twenty years in which no deaths occurred in either House.

Indian Legislation—There were three major legislative acts dealing with Indian affairs which were passed by this first session of the 84th Congress and which have been signed into law by the President.

The first of these has to do with the exploration, location, and entry of mineral lands within the Papago Indian Reservation in Arizona. It corrects an unusual situation that has existed there for many years. Under the executive order of 1917 which created the reservation, title to minerals under the tribal lands was not vested in the tribe (as it is on all other Indian reservations) but was left open for entry by any

citizen under the mining laws of the United States.

Since a mining claim patent conveys title not only to the minerals but also to the surface of the lands, it thus became possible for these lands to be alienated from tribal ownership. Recently accelerated and highly publicized prospecting for uranium increased the tribal concern that the surface areas of their land might be lost to tribal utilization.

The new enactment (Public Law 47, 84th Congress) has closed the reservation to entry, has given the Papago tribe the title to minerals underlying the tribal lands, and permits mining operations to be carried on under leases executed and approved.

A second important legislative measure (Public Law 255, 84th Congress) is an authorization for the leasing of restricted Indian lands for public, religious, educational, recreational, residential, business, and other purposes requiring the grant of long-term leases.

In general, under previous laws Indian lands could be leased for periods no longer than five years for some purposes, ten years for others. Exceptions have been made for certain very few tribes. The absence of authority to grant long-term leases discriminated against Indians who owned restricted lands that were suitable for purposes requiring a substantial outlay of capital by the prospective lessee, such as airports,

residential subdivisions, and certain business establishments.

The new law authorizes restricted Indian lands to be leased for specific purposes by the Indian owners, with the approval of the Secretary of the Interior, for a period of not more than twenty-five years (ten years in the case of grazing leases) with an option to renew (except in the case of farming and grazing) for not more than one additional term of twenty-five years. Long-term leases for farming purposes are permitted only if the lessee is required to make a substantial investment in the improvement of the land for the production of specialized crops.

The third major piece of legislation enacted by this session (Public Law 348, 84th Congress) deals basically with an extension of the period of certain restrictions on lands belonging to Indians of the Five Civilized Tribes of Oklahoma.

One of these restrictions is against alienation or encumbrance of lands without the approval of the Secretary of the Interior. This restriction applies to the homestead allotments of living allottees of one half or more Indian blood and to both homestead and surplus allotments of such allottees of three fourths or more Indian blood. The death of an allottee removes this kind of restriction. These restrictions were to have expired in 1956.

A second restriction is one against alienation or encumbrance without

the approval of the court of the county in which the land is located. This restriction applies to heirs and devisees of one half or more Indian blood, but only to lands owned by such heirs or devisees that were restricted in the hands of the deceased owner. The act setting up this restriction contained no express expiration date, and there was disagreement about its termination or continuance.

The new law extends the first restriction for the lifetime of the Indians who own the lands on the date the bill was enacted, and extends the second restriction for an indefinite period. It also provides that the Secretary of the Interior may issue an order removing restrictions either on application of the Indian or on his own initiative, if in his judgment the Indian is capable of handling his own affairs without assistance from the Federal Government. These procedures are subject to review by the county court if disagreements arise.

Some other measures pertaining to Indian Americans were introduced but not acted upon in the session just closed. They are still pending before the Congress and may be taken up by the appropriate committees in the session beginning in January.

Some of these are as follows:

S. 401, introduced by Senator George W. Malone (R., Nev.), would abolish the functions of the Bureau of Indian affairs, remove guardianship of Indians, and repeal the In-

dian Reorganization Act. Under terms of this bill the Bureau would be abolished in three years after its enactment.

S. 704, introduced by Senator Edward J. Thye (R., Minn.), provides for the termination of Federal supervision over the Indians of southern Minnesota.

S. 1373, sponsored by Senator James Murray (D., Mont.) and others, is to promote the economic use of Indian lands, alleviate and adjust the heirship problem involved in Indian trust or restricted allotments. Companion measures to this were also introduced in the House.

H.R. 1562, introduced by Representative Edmondson (D., Okla.), would promote the education and rehabilitation of Indians of the United States and its territories.

H.R. 1591, introduced by Representative Lee Metcalf (D., Mont.), would assist the several states in providing scholarships to enable Indian high school graduates to pursue education at colleges and universities.

H.R. 7384, introduced by Representative Fred Marshall (D., Minn.), is to promote the welfare and to facilitate the orderly termination of Federal supervision and control over Indians and Indian property in Minnesota. A similar measure (S. 2685) was introduced in the Senate by Senator Hubert Humphrey (D., Minn.).

—Helen Lineweaver,
Washington Office

About Books

Work and Vocation, A Christian Discussion. Edited and with an introduction by John Oliver Nelson. Harper & Brothers, 1954. 224 pp. \$2.75.

This book is the result of a three-year study by a group of nineteen appointed by the U.S.A. Study Committee of the World Council of Churches under the chairmanship of John Oliver Nelson, together with nine consultants. Robert S. Bilheimer was secretary. It appeared in good time to provide the basic material for discussion at the Evanston Assembly. "The whole theme under discussion is one of the most urgent concerns of our civilization and our faith in God," says the chairman in his introduction.

The authors of the first four chapters are: Paul S. Minear, Robert L. Calhoun, Robert S. Michaelson, with Robert S. Bilheimer contributing the final chapter on "A Christian Strategy."

—Stanley A. Hunter

The Social Psychology of Industry, by J. A. C. Brown. Pelican Books. 309 pp. 65 cents.

One of the more pleasant characteristics of the present age has been

the emergence of the "soft-shelled" or paper-bound editions of full-length, unabridged literary works of real merit. The present volume is the work of a distinguished psychiatrist.

Dr. Brown's conviction is that mental illness is basically a social problem. He believes that the mental conflicts of the neurotic are in a large measure induced by the sick society in which he lives. For this reason he feels that the efficiency of industry cannot be measured only in terms of the goods it produces nor its financial profits. The primary consideration must be at what cost to the health and happiness of the workers goods are produced.

Rather than being a dry-as-dust academic treatise on industrial psychology, the book instead deals with such questions as: What is human nature? What causes men to work? What is morale? What influence has the nature of industrial work upon the mental health of the individual worker and his community?

The subtitle of the book is "Human Relations in the Factory," and the emphasis of the whole volume is on the first two words.

—Thomas Franklyn Hudson

On Education and Freedom,
by Harold Taylor. Abelard-Schuman, Inc., 1954. 309 pp., index. \$3.50.

President Taylor is rapidly becoming more than an educational leader who is directing the destiny of Sarah Lawrence College for women, distinguished as such a position is. He is also a voice crying in the wilderness of confusion as to what constitutes a liberal education. His latest book, which is an excellent survey of the topography of this wilderness, brings into sharp focus such controversial areas as moral values, intellectual freedom, progressive education, the education of women, and Communism. President Taylor is profound, fearless, outspoken, and refreshingly readable as he stirs up the animals.

On Education and Freedom is a courageous exposition of educational faith. The author believes in progressive education and makes no apologies for his belief. "Educational theory in colleges has turned against experiment, against progressive ideas and most forms of flexible curriculum, moving instead toward a set of required courses for all students."

President Taylor believes in bringing "to the center of the educational program a serious concern for the intellectual and emotional maturity of each student. This is not so much a matter of conflict between liberal and technical subjects—but a matter of learning through the liberal arts

to use the capacities one can discover in oneself." Men and women are in college for self-discovery, whether in the classroom, on the campus, or in the community, not to learn lessons arbitrarily assigned by an indifferent schoolmaster. Good education should be an individual product.

Obviously, intellectual freedom is the very heart of such a philosophy of education. President Taylor's concluding comment is worth repeating here: "The United States can trust its colleges, its students, and its teachers as long as they trust each other. Subversive doctrine, totalitarian ideas, disloyalty to democracy cannot live in a community where people care about each other, cherish the life of the mind, say what they think without inhibition, and are unafraid of their Government."

Faith in youth, respect for their individuality, and resourcefulness in helping them to profit from appropriate and enriching, liberalizing experiences seem to be three essentials for the modern educator.

—Burton P. Fowler

The United Nations and How It Works, by David Cushman Coyle. The New American Library, 1955. 35 cents.

This is an objective analysis of how the United Nations and its various organs, related agencies, and commissions came into being, how they operate, and what they are doing to attain lasting peace.

The Church and Indian Affairs

—Pronouncement of the Presbyterian Church

Our Church has long been interested in the welfare of American Indians and has rendered great service, through a broad program of missionary endeavor, in ministering to their spiritual and social needs. We commend the Government for its efforts in bringing about the orderly termination of Federal supervision over tribes fully capable of handling their own affairs.

I. We believe that the termination of Federal services and controls should be preceded by an effective program of preparation and that at every step there should be conscientious consultation with the groups affected.

It is fundamental that there be careful negotiation between Government officials and freely chosen representatives of the tribe or band to be affected, in formulating the legislation and in setting up and carrying out a step-by-step program of preparation for termination. In the cases where Federal services, trusteeship, and land tax exemption were provided for in treaties in exchange for benefits to the United States, the termination and the terms thereof should be contingent on the consent of a substantial majority of the members of the tribe or band affected. And even where no treaty engagements are involved, there should be conscientious and patient consultation before termination.

Prior to termination there should be an effective program of preparation which includes the following:

1. Fundamental education to at least the average level of our population in health and sanitation, literacy in English, family responsibilities, social adjustments, vocational and economic skills.
2. Health and physical well-being of Indians so that they meet acceptable public health standards (in relation to tuberculosis, pneumonia and influenza, trachoma, and infant mortality).
3. Development and use of reservation resources, including solution of the fractionated land problems.
4. Development of economic skills to make possible normal adjustment to employment.
5. A program of assisted voluntary relocation of individuals and families into areas of employment opportunity.
6. Protection of tribal integrity by provisions for the voluntary continuation of tribal life and cultural integrity.

7. Acceptance by state and local units of government of their respective responsibilities for services to Indians, administered on a nonsegregated basis and equal to those provided for other citizens.

8. Preparation of the population for nondiscriminatory treatment of Indian fellow citizens.

Both governmental and voluntary agencies should accept responsibility for accomplishing these goals. Churches should take steps to prepare their own congregations, whether these are predominantly Indian or non-Indian, for mutually helpful relationships.

We realize there is always the possibility that mission work may be carried on in such a way as to develop in those served a feeling of dependency. Therefore, we recommend that the General Assembly ask the Board of National Missions to make a careful examination of all our work with Indians to make sure that all our missionary methods and policies effectively prepare the Indians with whom we work for integration into the life of the nation.

II. In regard to granting to individual Indians the right to own and control reservation property as private citizens, under existing statutes and regulations, we believe that more adequate safeguards should be set up and enforced to prevent incompetent Indians from renouncing the trust status of their land and thus disinheriting the next generations. However, Indians who meet reasonable standards of education, economic competence, and social adjustment should be able to acquire a fee simple title.

It is necessary to erect and apply such safeguards as will prevent the raiding and exploitation of valuable Indian lands through the careless sale of property rights to irresponsible interests.

—General Assembly, 1954.

—Pronouncement of the National Council of Churches

Historic Concern of the Churches—The communions constituent to the National Council of the Churches of Christ in the U.S.A. and the National Council's Division of Home Missions have long been concerned for the welfare of Indian Americans. In their missionary outreach to Indian Americans they have preached the gospel, provided schools, conducted hospitals, rendered services to families and labored in behalf of justice.

Suggested Standards for Federal Policy—Because of this historic interest and contribution, the National Council of Churches expresses certain concerns and proposes certain standards in respect to recent trends and actions of the Federal Government in relation to its responsibilities toward

our Indian fellow citizens. We are mindful of the very long trustee relationship which the national Government has sustained to these original Americans and the moral obligation to see that any transition is made in an orderly and deliberate way with full participation by the Indians affected.

Importance of Deliberate Action with Indian Participation—We note a major trend in recent years toward the development of proposals for the termination of Federal trusteeship and services. The last session of the Congress actually passed bills affecting six groups. In the consideration given to such legislation in the Eighty-third Congress, it became evident that members of tribes for whom tentative decisions had been made were not prepared to accept the responsibilities. We deplore the haste with which the recent termination bills have been drawn up and, in certain cases, enacted.

Safeguarding of Democratic Rights—A primary objective of our democratic society is that Indian people along with all other American citizens shall have opportunities for self-development in family and religious life, in education, employment, and for participation in the benefits of housing, medical care, public services, and accommodation. Indians can and should be helped to participate more fully in the benefits and responsibilities of the American community. We recognize that America has been enriched by the Indian cultural heritage and that the values thus brought into our society should be conserved. We therefore affirm the necessity for assuring to each Indian tribe or band the right to preserve, to the extent consistent with the general welfare, its own cultural identity. In any actions terminating its special relationship to Indian tribes, we believe that the Federal Government has a responsibility to act in accordance with objectives stated in this paragraph.

Co-operative Social Planning—Careful social planning is necessary to make the transition a just and equitable one, so that the termination of Federal trusteeship and services does not become a program of abandonment. Such planning should take into consideration the special problems which arise as a result of the varying social, economic, and cultural conditions that exist among the Indian tribes or bands. In keeping with the democratic principle, this planning must be accomplished by full consultation and by decisions reached through co-operative effort on the part of the Federal Government, the Indian tribe or band, state and local Governments, and voluntary agencies.

Specific Considerations—In the light of the more general concerns stated above, the National Council of Churches believes that the following specific

considerations will contribute to the orderly transition of Indian tribes or bands from trusteeship status to full participation in community life.

Protection Against Treaty Abrogation—1. Legislation to terminate trusteeship should protect the Indian tribe or band against unilateral Government abrogation of contracts or treaties which exist between the tribe or band and the Federal Government. Therefore provision should be included in such legislation for the renegotiation of such agreements.

Involvement of Indian Tribe or Band in the Planning Process

Preliminary to Termination Legislation—2. Legislation and the administrative procedure of Government agencies should provide for consultation and negotiation between Federal officials and representatives duly authorized by the Indian tribe or band. . . .

Interagency Action on Federal and State Levels—3. Negotiations should be carried on between the Bureau of Indian Affairs and other agencies of the Federal Government as well as with state and local governmental agencies to work out mutually acceptable arrangements. These should guarantee that the customary governmental services shall be fully available to Indians without segregation or discrimination. Federal services should not be terminated until such arrangements have been made.

Expansion of Programs for Economic Protection and Self-development—4. Programs should be continued and greatly expanded: for the development and use of reservation resources; for a solution of the fractionated land problem in a way that protects the Indians' interests; for the development of those social and economic skills that make possible normal adjustment to employment; and for assisted voluntary relocation.

Expansion of Broad Educational Programs—5. Greatly increased attention should be given to programs for fundamental education and health education. These programs should conserve the values of family life and be in harmony with accepted principles of education. . . .

Responsibility of the Churches—The National Council of Churches believes that the churches have a particular responsibility through their inter-denominational and denominational agencies to contribute to a constructive process of change as Indians face new adjustments to the American community. Every step possible should be taken to prepare local congregations to understand the problems and to maintain mutually helpful relationships between Indians and others in the community.

*—Adopted March 3, 1955, by the General Board of the
National Council of Churches.*

What to Read About...

Indian Americans

General Assembly Pronouncements, 1954. (See page 30.)
From Presbyterian Distribution Service. Free.

Pronouncement on Indian Affairs. Policy statement of the National Council of Churches. Single copies free; 2 cents each in quantity. (See page 31.)

Community Service Center Fulfills Definite Need. Reprint from the Rapid City (S.D.) *Daily Journal*, October 17, 1954.
Quantities up to 25 free upon request.
From Division of Home Missions, 257 Fourth Avenue, New York 10, N. Y.

Indians Come to Town. Reprint from *The City Church*, November, 1953.
5 cents each; quantity rates upon request.

Indians in Transition. A report of Protestant missions among Indians.
\$1.00 a copy.
From the Department of Publication and Distribution, 120 East 23d Street, New York 10, N. Y.

Series of articles on Indians today, reprints available. Write for rates.
From *The Christian Century*, 407 South Dearborn Street, Chicago 5, Ill.

Smoke Signals. Newspaper edited by Navaho students. Subscription for one year, \$2.00.
From Intermountain School, Brigham City, Utah.

Filmstrip:

Strangers in Their Own Land. Story of one Indian family's adjustment to city life. For adults and young people; in color; 75 frames, reading script; for sale only, \$5.00.
From denominational visual aid depositories, or Friendship Press, 257 Fourth Avenue, New York 10, N. Y.